MEN AND MISSIONS

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President of the College of Wooster, General Secretary of the Laymen's Missionary Movement 1905-15.

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MEN AND MISSIONS
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Editorial

Some Signs of Promise

There are inspiring evidences on every hand that the National Missionary Campaign is destined to make a profound impression on the country. Four of these signs of promise are distinctly worthy of consideration by the men of the churches.

In the first place the various communions are making plans for participation in the campaign on a scale and with a thoroughness never before attempted. This fact gives heartening assurance that the leaders of the churches have a growing confidence in the Movement and the principles for which it stands.

In the second place the word most frequently heard in discussions concerning the campaign is the word "Conservation." Not a single convention will be held as an end in itself. Much more time will be given, larger sums of money spent and more workers employed in planning for conservation and in actually conserving and extending the influences of the campaign than for any other purpose whatever. This is as it should be. The campaign of 1909-10 rendered an invaluable service to the missionary cause by creating a new national attitude toward missions. The present campaign begins with a national preparation and ripeness impossible before. The deepest concern of all the leaders in the campaign is therefore that everything possible shall be done to permanently enrich the life of all the communions not for their own sakes but for the sake of the world. Special attention is called to the statement regarding conservation and extension found on page 8 of this magazine.

Again, the conference of secretaries of the Movement held at Lake Geneva the day after the close of the regular conference there served to powerfully impress the fact that a much larger staff of trained men is available for this campaign than for any yet attempted. Most of these men were trained by the previous National Campaign or have been developed in subsequent campaigns. As one looks back over the history of the campaign of 1909-10 the wonder is that such remarkable results were achieved with so small a force of trained men in the Movement. This would, of course, have been impossible but for the loyal and sacrificial support of the mission board secretaries and missionaries. God has been raising up workers for the Movement. The day spent in conference and prayer at Lake Geneva revealed a depth of conviction and a unity of purpose most inspiring.

Once more, there are many indications that the campaign is being undertaken with a deep sense of humility because of past failure and lack of power. There is a profound consciousness of need calling for confession and fresh devotion to the will of God. As a consequence of this spirit much time and effort is being given to enlist intercessors at home and abroad for the campaign. Nothing less than the mighty working of the Spirit of God can prepare America to meet her missionary obligations. Every man whose eyes light upon these words is once again urgently invited to unite with a multitude of other men in prayer for this campaign.

A folder entitled "First of All," which deals with this subject, outlines some special subjects for prayer and gives the schedule of conventions. Copies will be mailed free to anyone desiring to have them.

The Resignation of Mr. White

It has become generally known through the public announcement in the press that Mr. J. Campbell White has resigned as General Secretary of the Laymen's Missionary Movement to become President of the College of Wooster. This decision was reached by Mr. White under the compulsion of a profound conviction on his part

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that it was the will of God that he accept the call. The Executive Committee of the Movement and the secretarial staff to a man earnestly desired him to remain in the relationship to the Movement which he has sustained with such conspicuous ability and success from the inception of the Movement. But it was not to be.

At our request a long-time friend has prepared for this issue of MEN AND MISSIONS a statement regarding the matter, which gives the essential facts that are of interest to the public.

It is needless to say that Mr. White's associates feel his leaving the secretaryship more keenly than they care to state. The depth and richness of his spiritual life, his prophetic insight, his extraordinary platform gifts, his quenchless missionary zeal, his power as a promoter, all combined into a highly winsome personality, have won for him the loyalty and affection of his coworkers in an unusual degree. He carries with him to his new field all the best wishes for his success that their hearts hold.

To few laymen in this or any other age has it been given to render a larger service to the Kingdom than that performed by Mr. White. It is to be hoped that in ever-widening circles of power for many years he may be spared to the Church to help bring to the world the golden age of Christ's universal dominion.

Read Call from the Pulpit

The ringing call to participation and service in the National Missionary Campaign, found on page 6, should be read from the pulpit of every church in the United States. It should be read at a well attended meeting of every men's society in all local churches and every other practical means employed to get it before the men in the churches.

How to Help in the Coming National Campaign

By J. Campbell White

If we could see the coming campaign in its actual significance before it occurs, probably every man of us would make it the leading object to work for and pray for during the next six months. It ought to be the outstanding religious event in the whole Christian Church this winter, and may be. It ought to be the means of converting tens of thousands of laymen to a new missionary conviction and purpose, and probably will be. It ought to make active workers out of multitudes of idle Christians. It will probably make devout Christian stewards out of many who are now laying up for themselves treasures on earth. It should set whole regiments of men at the habit of daily Bible reading and intercessory prayer. It ought to release an army of personal workers.

From conventions of this sort, these results are to be expected. Many other equally striking results will be secured. No one can begin to compute or estimate the outreach into the world and into the future of such a campaign. The whole Church ought to be different after the campaign is over. There may be the greatest national spiritual awakening this winter in America that we have had during our generation. And every one of us may have an important part in bringing it about. What then are some of the ways of helping to make the campaign most far-reaching and effective?

What to Do

1. Make it a matter of habitual prayer. The amount we really care may be fairly measured by the burden of prayer that we carry. And if we really pray ourselves, it will be natural that many others through us will be led also to share in the work of intercession. For prayer both makes things

possible and gets things done that never occur in its absence. The prayer leaflets supplied without charge by the Laymen's Missionary Movement will be a great help to you in spreading the prayer-spirit.

2. See how many men you can influence to attend one of the conventions. It may mean the greatest spiritual blessing that has ever come into the lives of your friends. Do not let the chance to help them go by unused. Here are a few ways to work:

a. Get a registration committee appointed in your own church to interview every man in the church, and see if he cannot be led to go as a delegate to the nearest convention.
b. Get the Ministers' Union of your city or town to undertake the securing of delegates, through a strong committee in each church.
c. Write to people whom you know in other places and ask them to go to work in similar ways. This campaign is meant to cover the entire United States, and every man in every church is eligible as a delegate.
d. Write to men whom you know anywhere in the country and urge them to become delegates without fail. One letter of this kind may lead to a decision that will change a whole life. Women can help in this way as well as men.
e. Where there are men who ought to go, and cannot afford the expense, devise some means of raising a fund to help pay their expenses.
f. Get every minister to attend if at all possible. In most cases, they will be furnished free entertainment by the convention cities.

All of these things and many more can be done by those who are really interested in enriching the life of the men of the Church. The urgently important thing for each man to feel now is that this campaign furnishes him one of the very greatest opportunities of his life.

Bishop Nelson's Cordial Support

Bishop Nelson, who is chairman of the committee of the House of Bishops of the Episcopal Church, on the Laymen's Missionary Movement, wrote in July to the members of the committee a letter calling special attention to the National Missionary Campaign. In this letter Bishop Nelson said:

"I have seen so many advantages accruing to the men of the Church from the suggestions and impetus of the Laymen's Missionary Movement, and have personally experienced so much good from the Movement, that I venture once more to write you as a member of the committee of the House of Bishops on this subject.

"It must be apparent that this movement has not yet exhausted its fund of energy, information and inspiration, which the men of our Church may share to the great advantage of the missionary cause generally, and our own responsibilities in particular."

After directing attention to the new campaign and citing the dates of several of the more important conventions and the congress, Bishop Nelson goes on to say:

"It appears to me that it would be well if the members of our committee would attend one or more sessions of the meetings in our immediate neighborhood, where I am sure we would be cordially welcomed and an expression of interest or sympathy or a word of advice would be well received. Might we not also help our laymen by directing their attention to these meetings with the expectation of deepening their interest and improving our own plans and methods in conducting missionary campaigns in our diocese and parishes?"

First Delegate to Register

The first delegate to register for any of the seventy-five conventions of the National Missionary Campaign is Dr. W. A. Layton, District Superintendent of the Methodist Church in Brooklyn, N. Y. On June 7, Dr. Layton paid in his registration fee as a delegate to the Brooklyn convention, which will be held April 12 to 16 next year. He said that he was so heartily in favor of the whole campaign, and especially of the Brooklyn convention, that he wanted to be the first delegate to register.

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To the Christian Men of the United States

A Call to Participation and Service in the National Missionary Campaign

FOR the Church of Christ an hour of hours has struck. A day of days has dawned upon it, portentious and challenging. An epoch of crisis has befallen the human race. As never before the whole creation groans with impatience for the revealing of the sons of God. An indictment written in the blood of nations convicts Christendom of having failed to baptize humanity with any such knowledge of Christ as should have availed to quench the spark of war-hate before it could kindle into flame. Must that failure prophesy continuing failure to come?

A world smitten in battle and writhing with agony from many a yet graver hurt may not be allowed to prove a charge of inefficiency against the Christian religion. But there is no denial that it does prove the inefficient and insufficient application of it. And that returns as an accusation of delinquent stewardship against the trustee to whom the propaganda of Christ's message and the dissemination of Christ's power in the world were committed nineteen hundred years ago—the Christian Church.

While sin abounds with such virulent destruction up and down a woeful earth, none who believe in its potency can rest themselves from intensifying concern for the Gospel's wider and more adequate ministration to the needs it was meant to cure. Nor can any heart in which love and pity for a suffering race surpass mere sentiment go unstirred by wish and will to spread through a world without other hope of peace or comfort the healing influences of the Gospel of Christ. The demand of this current epoch, critical for both civilization and religion, is nothing less than a solemn vow from every man of Christ's discipleship, that in this day there shall set afoot among men one mighty co-operative endeavor to make this world so vitally Christian that love toward God and love among men shall prevailingly exile wars and fighting, selfishness, injustice, bitterness, envy, hate, and every grosser shame forever from the redeemed earth.

If they will, skeptics may question whether the gentleness of the Son of Man has power to overcome the wrath and clamor of evil human nature. But Christians cannot admit the doubt. No defeat awaits the church when it enlists with whole heart for its Lord. They who devote to Him the "last full measure of devotion" shall never be ashamed; they shall return and come to Zion with everlasting joy upon their heads.

Impressed with these profound valuations of the meaning of the hour to which God has now brought his Church, and believing that the adversary of souls never pressed on the hosts of Christ an issue of strength so acute as now, the Laymen's Missionary Movement in consultation and co-operation with the missionary leaders of the Church, summons the Christian men of the United States to a deliberate survey of their obligations to their Master's cause, more serious and penetrating than any self-examination to which they have hitherto subjected themselves.

And to the end of making occasion for such deep and grave inquiry and such lofty resolution as the great day in which we live requires of us all, the Movement has provided—as it trusts under inspiration of the Spirit of God—for holding great rallies for men of the Church in seventy-five distributed and accessible centers of American population from October of the present year to April of the next. To each of these there will come chosen leaders of thought and action, to lay before such as are desirous to meet and confer thereupon the great charge of God to his contemporary Church, the measureless sources with which He has enriched his people for the doing of his will, and the means which will fairly put to test the primary question of the ages—whether the followers of Christ are indeed able to take the world for Him.

Six years ago the Laymen's Missionary Movement similarly appealed to the men of this nation to face their missionary responsibility. And now, in the larger circumstances of a more urgent crisis, when it appears more clear than in generations past how all nations are knitted together in one fabric of a single warp and woof, and all alike require the same cleansing for the stains of their otherwise indelible sins, the conventions and conferences of the season approaching will be concerned both with what the Church has chosen to call its missionary task and also with every other means which the Church can command for bringing men to Christ and Christ to men the world around.

The schedule of these conventions has been printed and published broadcast. No man whose soul is stirred by this appeal will find himself beyond the reach of one of these conclaves of serious men. Every man whose heart moves him thereto is fraternally bidden to take part in whatever of such gatherings he is able. And all men of consonant mind and temper everywhere are solemnly besought to pray that this prayerfully launched campaign may continue to the end in utter dependence on God alone, and that it may please Him, as Ruler and Overruler of all things, that his servants do for his sake, to ordain through it the beginning of a sublimer vindication of his great purpose for the redeeming of a lost world through the faithfulness of his Church. And ask likewise that it may now please Him to set in motion the impulses which will carry his saving message of grace to the last of the uttermost parts, and make it efficacious also in the darkest of all nearer nooks of sin.

When these seventy-five several conventions shall have been held it is the intent of the Laymen's Missionary Movement to assemble in the capital city of the nation, toward the latter days of next April, a comprehensive National Missionary Congress. Of the nature of that gathering specific announcement is reserved. In great part its character, like its force, must be the resultant of what the separate city and district conventions are shaped into by the grace of God. But whatever summons to prayer speaks of them includes also this great climax convocation, for all of which God's remembrancers are desired to pray with persisting petition that the campaign may be an event of superlative dynamic in a time when superlative opportunity constitutes superlative call.

In behalf of the Executive Committee of the Laymen's Missionary Movement.

JAMES M. SPEERS, Chairman.

Conservation and Extension

Plans for Making the Most of the National Campaign

No one subject in connection with the National Campaign has received more careful consideration than how to secure the largest possible permanent additions to the missionary life of the Church as a result of the effort. During the last six months many hours in committee meetings and conferences have been given to earnest study and discussion of the problem of the best ways and means of extending the influence of the conventions to the last community and local congregation in the country. An outline of the conclusions reached by those charged with the responsibility of planning the conservation and extension work are printed in a pamphlet entitled "Conservation and Extension," which may be obtained from the Movement free of charge by anyone interested. A brief summary is here given.

Conservation Aim

Fifty per cent. of the church members in America are not now participating in the work of the church, either in definite forms of service or as regular contributors to current expenses and benevolences. Of the remaining fifty per cent. many need fresh inspiration and widened vision. In order, therefore, that all the members of the church may be enlisted as active supporters of Christ's Kingdom locally and throughout the world, Christian leaders in every convention area should plan:

(1) To prepare for and be ready to conserve the absorbing interest sure to be created by the conventions.
(2) To transform into action this new interest and conviction.
(3) To project into the life of the churches a larger program of education, finance, prayer, and service.

Conservation and Extension Agencies

In order to accomplish the aim stated above, three committees are recommended in each convention area, two denominational and one interdenominational.

First, a district missionary committee in each communion. This committee for the diocese, presbytery, association or other ecclesiastical unit should be thoroughly organized so as to adequately represent and thoroughly cultivate all the churches in the convention territory. It should direct the work of securing delegates to the conventions. One of the very important functions of the committee will be to make careful preparations for the denominational conference which will be held on one of the afternoons of the convention. No more significant session will be held during the convention than this denominational gathering. The thoroughness and effectiveness of the follow-up work will depend largely on how this denominational conference is handled. After the convention is over the district committee will supervise the extension work among the congregations in the convention area.

A second committee recommended is a missionary committee in each local congregation. In preparing for the convention the most effective method of securing delegates has been found to be the method of seeing every man in the congregation personally. The missionary committee should plan for this by making a complete list of the men of the church and congregation, by dividing the list of names among the committee and interviewing each man and securing his registration. This committee should plan the conservation work for the congregation, carry out a thorough educational campaign for the annual canvass and a constant campaign of education throughout the year. Detailed suggestions regarding these educational plans will be found in the pamphlet to which reference has already been made.

The interdenominational committee is one on conservation and extension, and it is suggested that it be made up of the convention executive committee, the chairman or other representative of each of the district committees in the various communions, with the addition of selected men who have become interested as a result of the convention. This committee will serve the communions in every way possible during the whole campaign, but especially in carrying out those features of the conservation work

which can be cared for interdenominationally and such permanent united work as is practicable.

Corresponding Member

In addition to these committees the Movement will select one man who will be known as the corresponding member of the Laymen's Missionary Movement. His duties are to be threefold.

1. To act as the Movement's point of contact with the city.

2. The corresponding member should be a member of the missionary committee of his communion, and also of the conservation and extension committee for the city and convention territory.

3. The corresponding member should endeavor in every possible way, on the one hand, to make available to the Movement information regarding the missionary plans, program and progress in the city and on the other, to bring to the city through the Movement any service which the Movement can render the missionary cause among the churches.

Denominational Correspondents

In most of the large communions some one person has been designated to act as the correspondent of that communion with any persons who may be especially interested in the denominational plans in the campaign. The following is the list so far as received up to date. The Laymen's Movement will welcome additions to this list if other communions so desire:

American Friends—C. E. Tebbetts, Richmond, Ind.

Associate Reformed Presbyterian Church—J. G. Dale, Chester, S. C.

Baptist Convention (Northern)—John M. Moore, 23 East Twenty-sixth Street, New York.

Baptist Convention (Southern)—J. E. Henderson, Chattanooga, Tenn.

Christian Church—M. T. Morrill, C. P. A. Building, Dayton, Ohio.

Congregational Church—R. L. Breed, 287 Fourth Avenue, New York.

Disciples of Christ—Stephen J. Corey, Box 884, Cincinnati, Ohio.

Evangelical Synod of North America—W. P. Krauss, Baltimore and Eden Streets, Baltimore, Md.

Lutheran Church, General Council—C. L. Fry, 805 Drexel Building, Philadelphia, Pa.

Lutheran Church, General Synod—L. B. Wolf, 21 West Saratoga Street, Baltimore, Md.

Lutheran Church, United Synod—E. C. Cronk, Columbia, S. C.

Methodist Episcopal Church—Fred B. Fisher, 150 Fifth Avenue, New York.

Methodist Episcopal Church, South—C. F. Reid, 810 Broadway, Nashville, Tenn.

Methodist Protestant Church—Fred C. Klein, 316 N. Charles Street, Baltimore, Md.

Presbyterian Church in the U. S. A.—David McConaughy, 156 Fifth Avenue, New York.

Presbyterian Church in the United States—Charles A. Rowland, Athens, Ga.

Protestant Episcopal Church in the U. S. A.—John W. Wood, 281 Fourth Avenue, New York.

Reformed Church in America—H. A. Kinports, 25 East Twenty-second Street, New York.

Reformed Church in the United States—Wm. E. Lampe, Fifteenth and Race Sts, Philadelphia, Pa.

United Brethren in Christ—J. S. Kendall, 607 U. B. Building, Dayton, Ohio.

United Presbyterian Church of North America—Neal D. McClanahan, 200 North Fifteenth Street, Philadelphia, Pa.

Denominational Co-operation in the Campaign

All the larger communions have made plans for the widest co-operation in the National Missionary Campaign. Work is to be conducted along two lines. First, to get large delegations of men of their own communion into each convention from the entire convention area and to do this both interdenominationally and within denominational lines; second, to conserve results most carefully in churches of their own

communion, throughout the territory influenced by each convention, working also with representatives of other communions where effective plans have been made. Summaries of the plans of several communions as reported by their leaders follow:

Northern Presbyterian

By David McConaughy

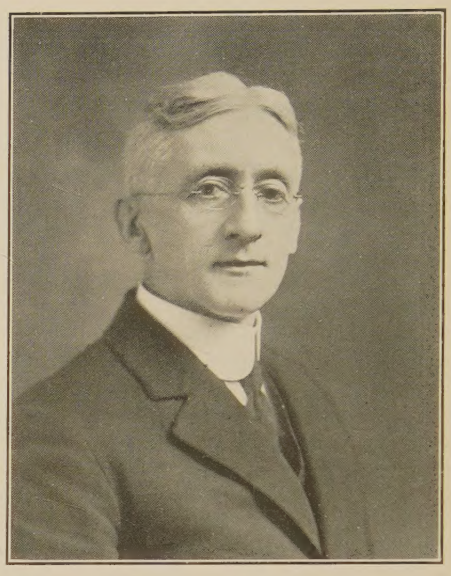
The reorganization by the recent General Assembly of the Committee having charge of the Presbyterian United Movement, caused delay in getting the plans for this section of the campaign under way. But since May, when the Assembly's Committee received authorization to proceed, its plans have been rapidly taking shape. The Presbyterian United Movement Conference in each convention is being set up with strong speakers and a thoroughly practical program.

An advance agent will go to each of the convention cities, meet with the Presbyterial Committee and outline measures for securing a representative attendance of church officers and other leaders of all the churches.

At the Presbyterian United Movement Conference one or more representatives of the Assembly's Committee will be present and co-operate with the Presbyterian Committee in conducting the conference and following it up to a practical outcome.

That the Movement is steadily gaining momentum is evident from the fact that the receipts of the Presbyterian Church in the U. S. A. for 1914-15 show an increase of $313,904 for benevolences, and $363,945 for local church support, making an aggregate advance of $677,849.

Under the reorganization the Assembly's Committee for the every-member plan is composed of a representative of each of the nine boards of the church, together with the moderator. Two representatives are charged with the executive direction of the Movement. David McConaughy, with headquarters at 156 Fifth Avenue, New York, has charge of the Eastern District including the Synods of: Alabama, Atlantic, Baltimore, Catawba, East Tennessee, Kentucky, Mississippi, New England, New Jersey, New York, Ohio, Pennsylvania, Philippines, Tennessee, West Virginia.



DAVID McCONAUGHY
Eastern Secretary Presbyterian United Movement

William S. Marquis, D.D., with headquarters at 509 South Wabash Avenue, Chicago, Ill., has charge of the Western District, including the Synods of: Arizona, Arkansas, California, Canadian, Colorado, Idaho, Illinois, Iowa, Indiana, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Texas, Utah, Washington, West (German), Wisconsin, Wyoming.

Episcopal

By John W. Wood

The Board of Missions of the Episcopal Church is making the following plans in connection wtth the National Campaign:

We hope to enlist a large number of people in this country in prayer for the success of the campaign through our Church Prayer League. The October issue of the quarterly leaflet of the League will refer to the campaign, suggesting the sessions for it.

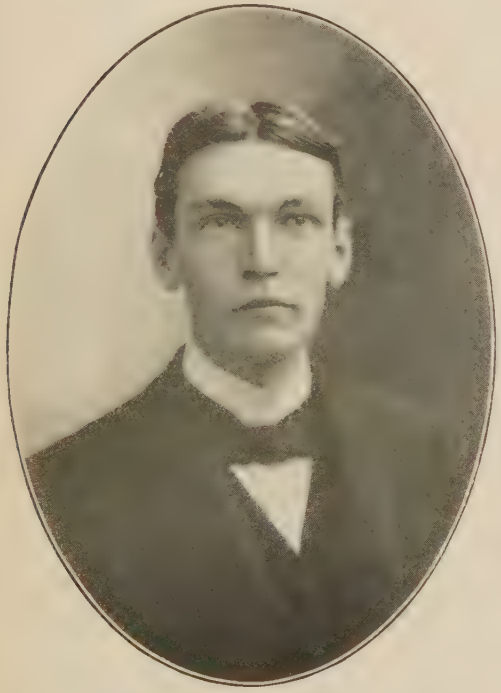
We are planning to send a special letter to all our missionaries, particularly those abroad, inviting their assistance in behalf of the campaign.

We hope to have one or more effective speakers with each convention team for such share in the convention programs as may be practicable.

We have asked some of our missionary bishops and other clergy in this country for definite time to aid us in preparing for the campaign. Most of the foreign missionaries on furlough will be organized for the same service. We are asking a few of our missionaries from abroad, who would not ordinarily be home next winter, to consider the possibility of returning to this country to aid in the campaign.

We hope in this way to have a sufficient number of effective helpers to make it possible for us to send two men to each important convention center some days or weeks before the convention for the purpose of bringing out the full strength of the Episcopal congregations of the city and neighborhood and of organizing them for aggressive work immediately after the convention closes, especially along the lines of the every-member canvass.

We hope to be able, through the medium of some of the missionaries whom we are asking to come back to this country, to present some of the large building enterprises we have on hand, such as St. Luke's Hospital, Tokyo; St. Paul's College, Tokyo; and St. Mary's School, Shanghai.



JOHN W. WOOD
Secretary Episcopal Board of Missions

We hope in this way that we may secure large individual gifts.

Our Board of Missions has voted unanimously for a vigorous effort to enlist our laymen in the mission of the Church more thoroughly than ever before. The Executive Committee of the Board has given its approval to the plans outlined above.

Congregational

By Rev. Reuben L. Breed, D.D.

Certain denominations possess machinery perfectly adapted for such a piece of co-operation as the National Missionary Campaign projected by the Laymen's Missionary Movement demands, but Congregationalists had no inter-society agency ready for such a task.

Feeling, however, that one of the greatest opportunities for missionary education and impression had arrived, the greater boards of the church were not long in getting together for this joint service, and a Central Committee on Congregational Co-operation was appointed, and is already planning the largest possible things in at least forty of the chief centers of the land where Congregationalism has special standing. Rev. Reuben L. Breed, D.D., was loaned by the Congregational Home Missionary Society as the executive secretary, and a committee was appointed consisting of Secretaries Cornelius H. Patton, Edward Lincoln Smith, C. E. Burton, William Ewing and Hubert C. Herring.

This committee aims to throw the chief responsibility upon the denominational forces in each state and city center, gathering together district committees upon which every piece of local denominational machinery shall be represented. Through the assistance of this local leadership it is hoped that every Congregational church in each of these centers and within a radius of seventy-five miles will be reached with the special missionary impulse before the convention is held. Laymen who have been upon the mission field, or have sat on national boards, state and national secretaries, local pastors, and missionaries on furlough will be used. In addition, ten visitation teams, each made up of two active missionaries, will be formed, and one of these teams will be put into each con-

REUBEN L. BREED
Secretary Congregational Home Missionary Society

vention area from a month to six weeks before the convention opens. The American Board is calling home eight of its ablest missionaries, the Home Missionary Society and other homeland agencies are furnishing of their very best.

The aim of this committee is to put at least

20,000 Congregational laymen in the interdenominational conventions.

20,000 Congregational laymen in the denominational conferences.

2,000 Congregational churches freshly installing the every-member canvass.

2,000 Congregational churches for the first time reaching their apportionment.

The far-reaching significance of such achievement cannot be overestimated.

All these visitation teams will begin work in Chicago on or about September 14, thus furnishing a force of twenty men direct from the mission fields who will doubtless mightily arouse that largest Congregational center in the United States. From Chicago these teams will separate to the other convention centers, to be flung again as a united force into the closing conventions in Greater New York.

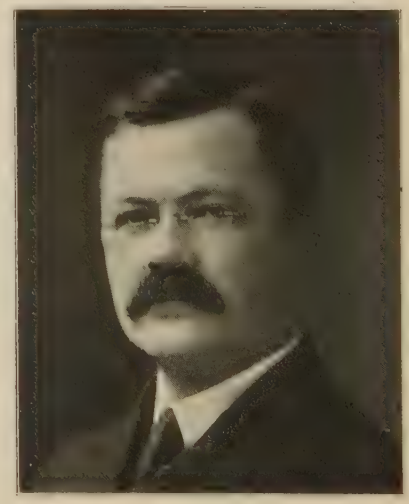
Knowing as we do the character of the programs of these interdenominational conferences, as well as our own plans for our denominational conferences, we have no doubt but that at least ninety per cent. of all the 20,000 Congregational laymen who will attend these meetings will feel that they have listened to the greatest series of missionary addresses of their lives, and under the direct influence of the Spirit of Christ will be eager to devote themselves sacrificially to the support of the chief enterprise of the church.

Northern Baptists

By John M. Moore

At a meeting of the Northern Baptist Convention held in Los Angeles in May, resolutions endorsing the National Missionary Campaign were adopted and plans approved for hearty co-operation. The United Missionary Campaign Committee was charged with responsibility for the work. This committee has during the past two years been doing the work formerly conducted by the Baptist Laymen's Movement. Its secretary, John M. Moore, is also secretary of the Department of Missionary Education, and since in both offices he represents all the general and woman's societies of the convention, there is promise of a united denominational campaign, educational, inspirational, and financial, which shall rally all the forces.

In common with plans of other communions, a special force of missionaries and secretaries is being organized for three



JOHN M. MOORE
Secretary United Missionary Campaign Committee Northern Baptist Convention

or four weeks of preparatory and follow-up work in connection with each convention. The convention cities will each be made a center for the intensive cultivation of all the churches contiguous. Free entertainment will be provided for Baptist pastors and special efforts will be put forth to rally the largest possible number of leading laymen.

On account of the close co-operation which is enjoyed with the woman's societies, a simultaneous meeting of Baptist women will be held in the convention cities, both men and women meeting together in the denominational rally. In this rally the chief business will be the presentation of the Five Year Program adopted at Los Angeles as follows:

1. A million additions to our churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers' and Missionaries' Benefit Board.
4. Six million dollars for additional educational endowment and equipment at home and abroad.
5. An annual income of six million dollars for missions and benevolence.

The methods recommended for the accomplishment of this high aim are:

1. A persistent, pervasive evangelism—personal, pastoral and vocational.
2. The systematic and proportionate giving of not less than one-tenth of the income, with larger giving by those of large resources.
3. The annual every-member canvass for weekly giving and spiritual efficiency.
4. An increasing emphasis on education—Biblical, missionary and scholastic.
5. The development of every church in social service.
6. Prevailing prayer—personal, public and social.

Other customary methods of campaigning will be set aside this year, and all the denominational forces will unite in making these conventions and the work to be done in connection with them the one great task of the year.

Southern Baptists

By J. T. Henderson

This campaign has the endorsement of both the Home and Foreign Mission Boards of the denomination. The secretaries will announce the conventions all over the Southern territory and encourage the men to attend.

The conventions will also be announced in all the Baptist State conventions and the salient features of the program will be emphasized. These meetings are held in the various states of the South during the fall and early winter, and will afford a good opportunity to impress the leading Baptist men with the significance of the National Missionary Campaign. The various denominational state papers will also be used in giving publicity to these conventions.

The Executive Committees of the Laymen's Missionary Movement of Southern Baptists in the various states of the southern territory will do some systematic and vigorous work to secure a good representation of Baptist men. Personal letters and solicitation in person will be resorted to. The General Executive Committee and the state committees are making no arrangements for denominational conventions this year, that the way may be open for our men to support the National Missionary Campaign.

We hope to arrange a practical program for the denominational conferences, and through them to make the National Missionary Campaign of great practical value in a denominational way.

Convention Speakers

Progress in the Building of Powerful Teams

Announcement of the personnel of the teams of convention speakers at this time can be merely of a preliminary nature to indicate progress in building powerful teams. Many good men have promised assistance, and a much more detailed announcement may be expected in the October issue of MEN AND MISSIONS. In the meantime we want everyone to know that it is the purpose of those in charge of this series of conventions to build programs without any padding and without any weak

spots. Get ready to attend the sessions morning, afternoon and evening—or you will lose something that you cannot afford to miss. Every one of these seventy-five separate conventions is expected to be worthy to stand alone as a convention of national quality and importance. The Movement is undertaking to bring the best the nation has to offer within easy reach of the serious Christian men of America. Will you be there?

Some Important Personal Items

Bishop A. O. Kinsolving, of the Episcopal Church in Brazil, is coming home to take part in the campaign from October to February 1, when he must leave to attend the Panama Conference.

Bishop J. W. Bashford, of China, and Bishop Homer C. Stuntz, of South America, both of the Methodist Church, will be able to attend about ten conventions each toward the end of the campaign.

Mr. Charles G. Trumbull, the editor of the *Sunday School Times,* will give his remarkable and challenging experience and conduct an open conference on the Victorious Christian Life in about twenty-five of the conventions.

Mr. W. G. A. Millar, the purchasing agent of the American Bridge Company, will give his Sundays to the campaign and tell a most arresting story of how a purchasing agent can handle gospel goods successfully.

Rev. James McNaughton and Rev. John E. Merrill, of Turkey, will be attached to the two teams operating in the North, and will give some thrilling tales of recent events in the near East.

Dr. Harry F. Ward, Professor of Social Service in the School of Theology of Boston University, will be with one of the teams, and will discuss the Social Aspects of the Christian Message. Dr. Ward is the author of "Social Evangelism," which is to be published this month.

Mr. J. Campbell White and Dr. Fred B. Fisher will be associated in the leadership of Team A.

Mr. W. E. Doughty and Rev. F. A. Agar will be in general charge of Team B.

Dr. D. Clay Lilly, with the General Secretaries of Denominational Laymen's Movements in the South, will direct Team C.

Lt.-Col. Elijah W.Halford will be with Team A before Christmas, and Team C, in the South, after Christmas.

Mr. George Sherwood Eddy will assist in many of the conventions held after Christmas.

Mr. J. Campbell White, though he has already taken up his work as President of the College of Wooster, at Wooster, Ohio, will attend twenty-five or more of the conventions.

Executive Secretaries

The executive secretaries for the conventions prior to January 1 are given below. In cases where the address is not that of the city in which they are to organize a convention, it means that they have not yet arrived on the ground and opened headquarters:

Chicago	Oct. 14-17	H. B. Dickson, 19 So. LaSalle St., Chicago, Ill.
Buffalo	" 17-20	H. F. Laflamme, Central Y. M. C. A., Buffalo, N. Y.
Detroit	" 20-22, 24	F. B. Bachelor, 321 East Ann St., Ann Arbor, Mich.
Pittsburgh	" 24-27	E. L. McCreery, Room 1211, First Nat'l Bank Bldg., Pittsburgh, Pa.
Pueblo	" 24-27	H. B. Fisher, New Castle, Ind.
Denver	" 27-29, 31	C. M. Keeler, Wayzata, Minn.
Topeka	" 31-Nov. 3	Benjamin Starr, Homer, N. Y.
Wichita	Nov. 3- 5, 7	Clifford L. Pierce, Y. M. C. A., Wichita, Kansas.
Baltimore	" 3- 5, 7	David H. Brown, 902 Fidelity Bldg., Baltimore, Md.
Philadelphia	Nov. 7-10	J. J. Bullen, Titusville, Pa.
Mitchell	" 7-10	Elmer Yelton.
Milwaukee	" 10-12, 14	Wilbur L. Clapp, Waterloo, Ia.
Portland, Me.	" 10-12, 14	L. H. Stafford.
Boston	" 14-17	C. C. Merrill, 14 Beacon Street, Boston, Mass.
Cincinnati	" 14-17	Frederick L. Fagley, 1223 First Ave., Cincinnati, O.
Clarksburg, W. Va.	" 17-19	
Wheeling	" 28-Dec. 1	E. L. McCreery, Room 1211, First Nat'l Bank Bldg., Pittsburgh, Pa.
Waterbury	" 28-Dec. 1	H. B. Dickson, 19 So. LaSalle St., Chicago, Ill.
Manchester	Dec. 1- 3, 5	H. B. Fisher, New Castle, Ind.
St. Louis	" 1- 3, 5	Clair E. Ames, 623 New Bank of Commerce Bldg., St. Louis, Mo.
Cleveland	" 5- 8	E. R. Wright, 1223 Scofield Bldg., Cleveland O. Benjamin Starr, Homer, N. Y.
Albany	" 5- 8	H. F. Laflamme, Central Y. M. C. A., Buffalo N. Y.
Toledo	" 8-10, 12	F. B. Bachelor, 321 East Ann St., Ann Arbor, Mich.

"First of All"

"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity," 1 Timothy, 2:1, 2.

"First of all," based on the above text, is the title of a call to prayer for the National Missionary Campaign. The important text of the circular, following the announcement of the campaign, is as follows:

The opportunities and also the difficulties of so great an undertaking constitute an unusual challenge to faith and prayer. More important than all other means of preparation is the enlistment of a large number of intercessors, who with unclouded vision of Christ, unshakable faith in God and unwearied persistence, will unite in prayer that the Campaign may help to inspire America to fulfill her mission of service to mankind.

INCENTIVES TO PRAYER

Call unto me and I will answer thee and will show thee great things and difficult, which thou knowest not.—Jer. 33:3.

Pray ye the Lord of the harvest that he send forth laborers into his harvest.—Matt.9:38.

It counts to pray. In some way not yet fully understood prayer releases omnipotent forces.—W. L. Ferguson.

Let us in faith not fear to accept and yield to the great truth that intercession, as it is the great work of the King on the throne, is the great work of his servants on earth.—Andrew Murray.

When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.—Edinburgh Conference Report.

WHO SHOULD PRAY

All who receive this call; individuals in private, families at the family altar, pastors in the pulpit, attendants at the prayer meetings of the church, and groups organized for this special purpose.

SUBJECTS FOR PRAYER

1. For the Whole Undertaking.

That the National Missionary Campaign may be carried through in such obedience to the will of God and such dependence upon the Holy Spirit that the power of God may be released afresh upon America in order that our country in turn may enrich the life of the world.

2. For the Mission Boards.

That they may be led to participate in the Campaign in the most effective way and that their work may be greatly strengthened and enlarged.

3. For the Convention Cities.

That cities where conventions are held may be deeply moved, that convention and other committees may do their work faithfully, that executive secretaries and all other workers may be given wisdom and strength for their tasks.

4. For the Speakers.

That all leaders and speakers may be chosen of God and empowered for their work.

5. For the Delegates.

That a multitude of men may be reached by the Campaign and inspired to spread its message and methods throughout the territory of each convention

6. For the Churches.

That there may be a quickened sense of responsibility in all the churches, that their latent spiritual energies may be called forth, and that they may adopt and carry out adequate plans for conservation and extension.

7. For the Spread of the Spirit of Prayer.

That the Campaign may inspire in many, new convictions about prayer and that a band of intercessors may be enlisted behind each missionary in the field.

The neglect of Prayer by the Church at home means defeat at the front of battle.
—Robert E. Speer.

On one page is the schedule of convention dates and on another a list of the correspondents of the communions participating in the campaign. An expression of purpose to pray for the campaign, as suggested in the circular, with blank lines for name and address, occupies the top of a page. The wording of this purpose, with the blank lines, is duplicated on the lower half of the page as a coupon, to be sent to the correspondent of the communion of which the signer is a member or to the Laymen's Missionary Movement.

"First of All" may be had free upon request.

The Convention Exhibit

A comprehensive exhibit of the latest missionary educational, inspirational and financial literature, including books for mission study and for missionary discussion groups, books for Sunday-school leaders, pamphlets on stewardship, prayer, and the every-member canvass, denominational and interdenominational magazines, is being prepared for the campaign. The material will be attractively mounted on a series of fourteen cards, 22 x 28 inches in size. Four or more sets of the cards comprising the exhibits will be made, so that the display may be shown at all the conventions.

A plan is to be worked out for shipping the exhibits from one convention city to another, so that an exhibit will arrive in each convention city a few days prior to the opening date of the convention. This will enable the committee in charge to prepare a suitable place for the exhibit and have it set up ready for the inspection of delegates from the hour the convention opens.

On the cards comprising the exhibit the material will be classified as follows:

1. New books for mission study.
2. Books for discussion groups.
3. Every-member canvass pamphlets for committees and canvassers.
4. Pamphlets for distribution to church members prior to the canvass.
5. Pamphlets on prayer and missions.
6. A set of general missionary pamphlets.
7. Pamphlets on stewardship.
8. Five volumes of the Library of Christian Progress.
9. MEN AND MISSIONS.
10. Books on missionary methods in the Sunday-school.

11 and 12. Denominational missionary magazines.

13. Interdenominational missionary magazines.
14. Announcements of books for sale.

A catalogue of the exhibit, describing the books or pamphlets announced on each card, will be furnished for distribution to delegates. This will serve as a reminder which each delegate can take away, and as he is reviewing the convention at his home, will assist in recalling the exhibit to his memory, in detail, and have an influence in increasing missionary education in every delegate's home and church.

How to Get Delegates

Outline of the Registration Committee Plan

Every man who has ever organized a convention agrees that the best way to get delegates is to go after them. This means personal work, asking a man face to face if he will be a delegate. To do this effectively, the work has to be organized, and will be in every convention city, under the direction of the convention committee and the executive secretary.

There should be a registration committee in every church in every convention area to register delegates. If any church in the convention city does not have a registration committee, then something is wrong. All the churches in the suburbs should have such committees, and as the convention committee reaches out into nearby towns and cities, it will organize county, city and town committees, which will themselves be responsible to a large extent for organizing registration committees in every church that can be reached. A church does not need to wait to be asked to appoint a registration committee. If your convention date is a few weeks off, and you have not heard from the

executive secretary, get the committee appointed and proceed to register delegates, writing the executive secretary that you are doing so. It will cheer him, because it is not child's play to organize a great convention.

Men Wanted Who Do Things

Not in every case is it necessary to appoint a new committee. Where the missionary committee, or an appropriate standing committee of a church is composed of men who are doing things, it can, for the purpose of the National Missionary Campaign, assume the duties of a registration committee for the convention, and be called "registration committee" temporarily, if that seems desirable But, unfortunately, not every church has a committee which is capable of and willing to do what the registration committee should do. Then it is necessary to appoint a new committee, and the duty of this committee, no matter how appointed, is to register all the delegates it can from the church to the nearest convention.

Registration committees will be supplied with information, literature and registration blanks, which will help them in their work, from the office of the executive secretary of the nearest convention, or from any office of the Laymen's Missionary Movement. The committees will have the help and co-operation of what is known as the Convention Committee, and also of their own denominational committees.

The first thing a registration committee should do is to make a list of all the men in the congregation, not only the members of the church, but non-members who attend the church services regularly or irregularly, and also of members of Bible classes and men in the Sunday-school. The names should then be divided among the members of the committee.

There Must Be Prayer

Prayer comes first and all the time. Prayer for the whole campaign, for the convention cities and committees, for the list of men which each committeeman has taken. Get the prayer circular entitled "First of All." It will help men to pray.

The next step is for each member of the committee to fill himself with information and enthusiasm about his convention and the National Missionary Campaign by getting in touch with the executive secretary and the committee of his own communion in the ecclesiastical division in which his church is included, diocese, presbytery, district, association, or whatever the name may be.

When all the members of the committee have read the leaflets and circulars and the call for men to take part in the campaign, and have informed themselves about their convention, and are able to give unanswerable reasons why a man should be a delegate, then each committeeman should start out and see every man on his list, registering all as delegates if he possibly can.

An Every-man Canvass

This will be an every-man canvass, differing a little bit from an every-member canvass, in that the men who are to be interviewed may be seen at the church, at their offices, at their homes, or on the street. You may not get your man the first time. It may be necessary to make an appointmen with him to talk it over, or it may be wise to give him a pamphlet to read, but the whole canvass should be completed within a week, or at the most, two weeks.

Different committees will work out the details in different ways, but do not use circular letters in asking a man to be a delegate. Do not use any kind of a letter unless it is to reach a man who cannot possibly be communicated with in person or by telephone.

There is no limit to the number of delegates from a church, and if all the men in the church can be registered as delegates to the convention, the working force of the church will be more than doubled, the efficiency of every active man enlarged, the contributions to current expenses and benevolences increased, and the spiritual life of the church lifted to a higher plane than ever before.

This method of getting delegates has been found to be the most successful by the best executive secretaries. The plan outlined has purposely been limited to the activities of the registration committee in the local church. The executive secretary and the convention committee will direct the activities of the committees which co-operate and interlock with the registration committees.

National Missionary Campaign

1915—1916

Convention Schedule

The dates starred (*) are Sundays

OCTOBER

Chicago, Ill.	14-17*
Buffalo, N. Y.	*17-20
Detroit, Mich.	21-24*
Pueblo, Colo.	*24-27
Pittsburgh, Pa.	*24-27
Denver, Colo.	27-29, 31*
Topeka, Kansas	*31-Nov. 3

NOVEMBER

Wichita, Kans.	3-5, 7*
Baltimore, Md.	3-5, 7*
Philadelphia, Pa.	*7-10
Mitchell, S. Dak.	*7-10
Milwaukee, Wis.	10-12, 14*
Portland, Me.	10-12, 14*
Boston, Mass.	*14-17
Cincinnati, Ohio	*14-17
Clarksburg, W. Va.	17-19
Wheeling, W. Va.	*28-Dec. 1
Waterbury, Conn.	*28-Dec. 1

DECEMBER

Manchester, N. H.	1-3, 5*
St. Louis, Mo.	1-3, 5*
Cleveland, Ohio	*5-8
Albany, N. Y.	*5-8
Toledo, Ohio	9-12*

JANUARY

Houston, Texas	19-21, 23*
Duluth, Minn.	19-21, 23*
New Orleans, La.	*23-26
Minneapolis, Minn.	*23-26
St. Paul, Minn.	*23-26
Rochester, N. Y.	*23-26
Jackson, Miss.	26-28, 30*
Fargo, N. Dak.	26-28, 30*
Reading, Pa.	26-28, 30*
Billings, Mont.	*30-Feb. 2
Birmingham, Ala.	*30-Feb. 2

FEBRUARY

Atlanta, Ga.	2-4, 6*
Butte, Mont.	2-4, 6*
Newark, N. J.	2-4, 6*
Spokane, Wash.	*6-9
Columbia, S. C.	*6-9
Seattle, Wash.	9-11, 13*
Dayton, Ohio	9-11, 13*
Tacoma, Wash.	9-11, 13*
Greensboro, N. C.	9-11, 13*
Portland, Ore.	*13-16
Davenport, Iowa	*13-16
Richmond, Va.	*13-15-17
Sacramento, Cal.	16-18, 20*
Kansas City, Mo.	16-18, 20*
Lexington, Ky.	*20-23
San Francisco, Cal.	*20-23
Des Moines, Iowa	*20-23
Nashville, Tenn.	23-25, 27*
Fresno, Cal.	23-25, 27*
Decatur, Ill.	23-25, 27*
Los Angeles, Cal.	*27-Mar. 1
Indianapolis, Ind.	*27-Mar. 1
Memphis, Tenn.	*27-Mar. 1

MARCH

Little Rock, Ark.	1-3, 5*
San Diego, Cal.	1-3, 5*
Columbus, Ohio	1-3, 5*
El Paso, Texas	*5-8
Oklahoma, Okla.	*5-8
Ft. Worth, Texas	8-10, 12*
Pittsfield, Mass.	*12-15
Worcester, Mass.	15-17, 19*
Harrisburg, Pa.	*19-22
Scranton, Pa.	22-24, 26*
Binghamton, N. Y.	*26-29
Syracuse, N. Y.	29-31, Apr. 2*

APRIL

New York, N. Y.	*9-12
Brooklyn, N. Y.	12-14, 16*

NATIONAL MISSIONARY CONGRESS
Washington, D. C. April 26-30*, 1916

Negotiations are still under way for conventions in several additional cities

Campaign Poster

Should be Displayed in Front of Every Church

On the front cover page of this number of MEN AND MISSIONS is a reproduction of the National Missionary Campaign poster. The design was adopted after considerable thought and discussion, and the study of many preliminary sketches. It has been difficult to represent the spirit and obligation of Christian missions in such a way as to make an effective poster, one that would appeal with force to practical, every-day men. To do this in a single striking feature was the first desire, but it was thought best to avoid idealistic forms, so the final conclusion was to symbolize both foreign and home missions in a single sketch.

It is believed that in the design which has been adopted, the two ideas have been worked out in an artistic and striking way, both as to design and color. The non-Christian world is typified by a figure of a great idol with a group of worshippers before it and mission work at home by a man of the common people, standing in a city street.

A Symbol of Error

The particular idol which has been taken as a symbol of the great error of the non-Christian world with which Christian missions are contending, is the gigantic bronze Daibutsu or Buddha, in the open country at Kamakura, Japan. A poet has said of the figure:

"A stature solid-set
And moulded in colossal calm."

This wonderful idol is supposed to date from the year 1252, and the reasons and particulars of its erection have been lost to history. Kamakura is not far from Yokahama, and was the old capital of the country from 1192 until the fifteenth century. The bronze figure, sitting uncovered in a grove of trees, is fifty-four feet high and ninety-seven feet in circumference. It is made of sheets of bronze, cast separately, braised together, and finished on the outside with the chisel. The length of the face is eight and a half feet and the width of the face from ear to ear, seventeen feet nine inches. In the forehead there is a solid silver boss of the weight of thirty pounds. Each eye is four feet in length and is made of pure gold. The weight of the statue has been estimated at four hundred and fifty tons, and its value as bronze, at the prevailing market price, is about $315,000. This does not take into account the silver boss on the idol's forehead or the golden eyes.

The ball-shaped protuberances on the head, which look like curls, represent snails which, according to legend, crawled up to shelter the bald head of Buddha from the burning rays of the sun. In front of the Buddha there are vases in which are sacred lotus flowers in bronze, and within the figure, which is hollow, there is a shrine or temple. The complacent, unmoved, unseeing expression on the face of Buddha is symbolical of the deities and religions of the non-Christian world, in which there are many millions of souls, who, without knowledge of Christ, are daily bowing in futile worship, as are those in the picture.

Representing Home Missions

Standing bewildered in the heart of a great American city, in which much of home mission work is centered, is shown a man who needs the ministrations of the church. Its doors, alas, are closed, for it is a week day. The man may be an immigrant just arrived, an alien who has been in the United States for some time, or an American-born laborer or mechanic.

He is representative of many thousands. The factory, the tenement and the slum are important factors not only in his problems, but in the work of the home mission agencies. His standards of life are those of some other country; he is poor; his religion, if he has any, does not meet his spiritual longings. He is drifting away from moral moorings.

The text of the poster is a concise an-

nouncement: "Men Wanted; National Missionary Campaign, 1915-16. Enlist for World Service. Conventions in Seventy-five Cities." The prevalent militant note is sounded in the phrases "Men Wanted" and "Enlist for World Service." Across the full width of the poster at the lower edge is a space for an imprint, giving the place and date of any of the seventy-five conventions. The poster is printed in four colors, the background blue and the lettering white.

Two Sizes of the Poster

There are two sizes. The larger is what is known as the standard one-sheet poster, twenty-eight by forty-two inches, printed on paper, and the smaller size, printed on card, is eleven by fourteen inches. The poster will be sold to convention committees at a wholesale price and a single poster, either size, will be mailed anywhere in the United States for ten cents, postpaid.

In front of every church sending delegates to the convention should be displayed the large poster, and it should appear about thirty days before the convention opens. The smaller poster is especially suitable for use in church vestibules and in Bible class-rooms and other parts of church buildings. To it may be attached a sheet of paper announcing the date and place of the nearest convention, and giving the names of the committee in the church which is registering the delegates. Either or both of the posters may be used in store windows, and in other places as the convention committee desires.

Electrotypes reproducing the poster in black and white, like the picture on the cover of this magazine, in several sizes, suitable for letter-heads, envelopes, circulars and for use in newspapers and religious journals, are available.

Chairmen of Convention Committees

The Cities Enlist the Leadership of Prominent Men

Reports are coming in from one convention city after another that business and professional men of outstanding prominence in the community are being chosen as chairmen of convention committees. These men, who have made their mark in business, politics or the professions, are planning to contribute to the campaign the ability, energy and natural acumen which has made them influential in the life of their city, state and nation. Memorable conventions should be the result of their leadership.

Portraits and brief biographical sketches of some of these leading laymen follow, and others will appear in subsequent issues of MEN AND MISSIONS.

Harry A. Wheeler

Mr. Harry A. Wheeler, Chairman of the Chicago Convention Committee, was born in Brooklyn, N. Y., May 26, 1865, removed to Minnesota to enter business in 1886, and finally settling in Chicago in 1894, has earned distinction, not only among his fellow citizens of Chicago, but throughout the country, as a man of unusual spirit and capacity for public service.

Mr. Wheeler is a member of St. James Methodist Church of Chicago, and is a trustee of Garrett Biblical Institute. He has also been prominently connected with the Chicago Y. M. C. A. and other similar institutions in that city.

The business field to which he has given constant attention has been the work of the Chicago Association of Commerce, from his first official connection with it as general secretary in 1906-07. During the succeeding years Mr. Wheeler was chairman of the Ways and Means Committee, vice-president, chairman of the Executive Committee, and finally, in 1911, president of this great organization.

Mr. Wheeler became vice-president and director of the Union Trust Co. of Chicago in 1910. When the Chamber of Commerce

HARRY A. WHEELER

of the United States of America was organized, during the administration of President Taft, Mr. Wheeler became its first president. He has had the distinction, by appointment of President Taft, of being one of the Federal Commission of three assigned to a study of the problem of second-class postage, his associates being Justice Hughes of the Supreme Court of the United States and President Lowell, of Harvard University.

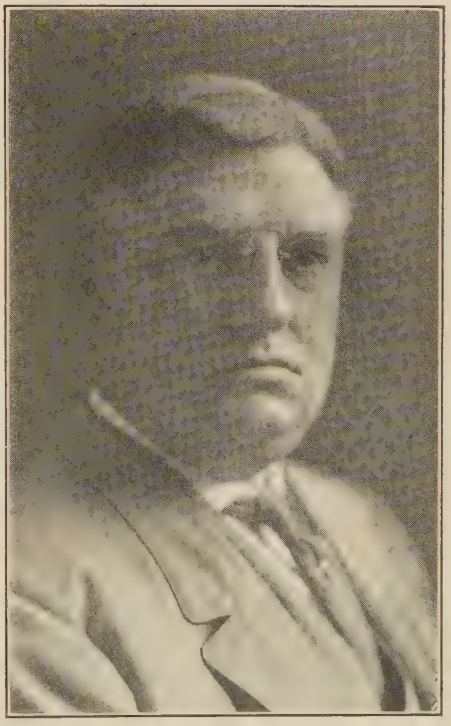
In 1913 Mr. Wheeler received from Northwestern University the honorary degree of LL.D.

In the late Pan-American Financial Conference, held in Washington, he was an important figure, and is chairman of one of the national group committees subsequently formed which is concerned with the interests of the Republic of Uruguay.

Edward E. Shipley

Edward E. Shipley, the chairman of the Committee of One Hundred for the Laymen's Missionary Movement Convention in Cincinnati, is a typical, modern, consecrated, successful business man, who takes his religion into his business and his business into his religious life.

He was born in Clermont County, Ohio, about fifty years ago, and came to Cincinnati when twenty years of age. He began his business career as a salesman in a chinaware store. From this he went into general insurance work, and for the last twenty years he has been connected with the United States Fidelity and Guaranty Company. With this company Mr. Shipley has developed one of the largest insurance and bonding enterprises in the Central West. As a business man he has long been recognized as one of the most efficient in the city. He has served on many committees and commissions of a civil nature, has been President of the Business Men's Club of Cincinnati, and holds office in a number of civic and business organizations. It was said of him when he was president of the Business Men's Club that he knew so many of the business men of the city so intimately that he could call any one of the thousand members of the organization by his first name.



EDWARD E. SHIPLEY

In the religious life of the city of Cincinnati, Mr. Shipley has always taken a very active part. He has been one of the directors of the Elizabeth Gamble Deaconess Home and the Christ Hospital for many years, and has served as the chairman of the Methodist Union of Cincinnati, an organization which has in charge the development of Methodism in the city. He is also a member of the Book Committee of the Methodist Church, in which connection he has large influence in regulating the business and determining the policies of the entire Methodist enterprise. His advice and counsel is continually sought by leaders in the business life of the city and by the bishops and district superintendents of his church.

If the Cincinnati Convention in any way represents the personality of the chairman of the committee, it will not only be efficiently conducted and successfully carried through, but it will be deeply spiritual and make a lasting impression for good on the church life of the community.

Hon. Frederick W. Dallinger

Hon. Frederick W. Dallinger, chairman of the Boston Convention Committee, is one of the best-known citizens of Cambridge, Mass., where he was born and has always lived. He holds a high position in the legal profession as a member of the Boston bar, and is a member of Congress from the Eighth Congressional District of Massachusetts, one of the gilt-edged districts of the State.

All his life Mr. Dallinger has been active in church and missionary work. He is a warden and treasurer of the Episcopal Church of the Ascension, Cambridge, and president of the Men's Club of the church. As a member of a laymen's committee on missions of the Diocese of Massachusetts he has done effective work in bringing home to the different parishes in the diocese the overwhelming importance of missionary work. Mr. Dallinger has been a Sunday-school teacher for twenty-five years. For many years he has been a director and vice-president of the Cambridge Y. M. C. A., a member of the board of directors of the Odd Fellows' Hall Association of Cambridge, and one of the incorporators of the Cambridge Masonic Hall Association.

He has always been a stanch no-license advocate, and with such men as Rev. Thomas Scully and Rev. Dr. Beach, who became his closest friends, worked hard for the cause of no-license in Cambridge; his attitude arousing strong political opposition both from the liquor interest and in his own political party.

HON. FREDERICK W. DALLINGER

During eight years at Harvard University he paid his expenses by working during the summer and by tutoring. He received the degree of LL.B. from Harvard in 1897. Mr. Dallinger was one of the originators of intercollegiate debating. For many years he has been public administrator for Middlesex County, Mass. Long a student of economics and political science, Mr. Dallinger has been recognized as an authority on many phases of the theory of government, and is the author of books on the subject.

Mr. Dallinger laid the foundation for a political career when, as a student in the Harvard graduate school, at the age of 22 years, he was elected to the Massachusetts House of Representatives. Although the youngest member, he soon became a house leader. As chairman of the Com-

mittee on County Estimates, at a time when reforms were not popular, he secured the enactment of laws completely reorganizing the whole system of county finance. Following two years' service in the State Legislature, Mr. Dallinger became a member of the Massachusetts State Senate, where he remained four years.

From Secretaryship to College Presidency

The Resignation of Mr. White and What Led Up to It

No one of the many thousands who have heard Mr. J. Campbell White upon the platforms of the Laymen's Missionary Movement, will need assurance that his acceptance of the presidency of the College of Wooster, Ohio, is in obedience to what he conceived to be the call of God. Nor will there be a thought that through this acceptance he believes himself to be turning away in any degree from the over-mastering missionary purpose of his life. That the announcement of the change of his relation to the Movement caused surprise, and at first was accompanied with a sense of shock, need not be iterated or explained. The suggestion of the probability of a call to Wooster first came to Mr. White in February last, and that he finally accepted it in July indicates the care with which the matter was considered before a conclusion was determined upon.

Mr. White was born at Wooster, and as a child in his mother's arms was carried to the dedicatory service of the first college building. His parents put their prayers and themselves into the institution. They had the desire to give their children the best possible education, and the founding of this college seemed to them providential. Two sons and three daughters were among the students and "graduates" of Wooster, Mr. White himself being an alumnus in the class of 1890. At least one of the members of the present faculty was among the professors who guided the young student through his college days, and this professor now greets him with affectionate regard and loyalty as President of his *alma mater*. Under these circumstances how strong the human element in the call was may be appreciated. But this was not the controlling reason which led Mr. White back to his old home. It was the unalterable conviction that the new position would afford him a place of added influence in the enterprise to which he has given his whole life.

A Student Leader

Mr. White was a student volunteer in the second year of that movement. He became a student secretary, passing on to undergraduates of other colleges and universities the influence that had molded his own thought and purpose. He went out as secretary of the Young Men's Christian Association in Calcutta to work among the students there, and for ten years faced the missionary problem in the Indian capital. While there he engaged, with other missionaries, in a practical study of the whole enterprise, which resulted in the formulation of the ideas upon which he projected his later work in connection with the United Presbyterian Board, and afterward with the Laymen's Missionary Movement.

As is well known, the movement was born out of a conception coming to a student volunteer; and it has been steadily pursuing plans based upon the belief that "the evangelization of the world in this generation" is feasible if the Christian Church can be aroused to undertake it with sacrificial devotion and by systematic methods. That the force of workers should be increased so that one missionary should have a field of 25,000 of the non-Christian world was an idea wrought out in India, and the method of the movement —the every-member canvass and the weekly offering, with systematic and proportionate giving—was simply accepting and formulating the Scriptural plan.

Prophet of Laymen's Movement

From its first day Mr. White has been pre-eminently the prophet of the Laymen's Missionary Movement. He has been heard in this country and in other countries as the voice of one crying in the wilderness.

It has been no easy task; but at the end of its tenth year the Movement has the satisfaction of knowing that the missionary enterprise has reached a place of assured and commanding importance and influence in the Church, in the country and the world. In this fruition Mr. White has doubtless been the largest public factor.

Men's memories are so transient that the proportions of this change are not readily seen or appreciated. The Laymen's Movement, of course, has not been the only agency; but it has been one of the chief agencies, under the direction and through the providence of Almighty God, whereby nothing less than a revolution has been effected—a revolution that will go forward with increased momentum, as is plainly indicated in the hearty welcome with which the National Campaign of 1915-16 has been received by the churches and by the business men of America.

The Future

Mr. White is a man who sees visions and dreams dreams. But it is the dreamer and the idealist who is, after all, the practical man. In his new relation the old one will not be lost. There is no separation. For some time Mr. White has not been directly charged with the detail of the administration of the Movement, and this important phase of the Movement's work is not disturbed. As President of a well-equipped, virile college, already in the fore of institutions turning out Christian leaders, Mr. White feels that he will have special opportunities in the development and training of young men and women for various phases of missionary work. He can approach them from a new angle, and possibly exert larger influence upon them than has been possible in the place he has heretofore occupied. Besides this, he will stand at a coign of vantage in so commanding a position, being able as a layman to lead laymen in professional and business life to larger service in the Kingdom of God.

Changes are not always easy; and this change in the relation of Mr. White to the Executive Committee, to the office force, to those with whom he has been so closely associated in so many ways—has in it something of a wrench. But, after all, the wrench may be more nominal than real. He will have his great part in the National Campaign. The voice heard with such compelling fervor during all these years will not be stilled, but may have added power. His interest in the whole missionary enterprise will not be lessened; it is likely to be deepened, and expressed in a more influential way. There is no taking of a name down from the roster; perhaps it is pushed up a notch. In the ripeness of his physical, mental and spiritual power, Mr. White goes into the new relation with the assurance of not being disobedient to a heavenly vision, and in thus doing he will continue in the fullness of his service and of the joy of his Lord.

Why I Accepted the Call to the College of Wooster

By J. Campbell White

Identified as I have been from its beginning with the Laymen's Missionary Movement, and believing in its providential mission with all my heart, it may seem strange to some that I have accepted the call to the presidency of a college. To prevent misunderstanding of my action is my apology for venturing to give some reasons for the decision:

1. The first and great question in every such step must be: Lord, what wilt Thou have me to do? The only answer that I have been able to get to this question, and the answer has come in many forms, has been to go. There are manifold ways in which the will of God may be communicated to the human spirit, but into these I shall not go here. Suffice it to say that there was a moral necessity that I could not evade to accept the call. I mention it first in order that I may pass on at once to some other considerations.

2. I believe that the Laymen's Missionary Movement has only begun to realize its possibilities, great and wonderful though its progress and results have already been. As a volunteer worker, I hope to help realize these larger possibilities, and expect to be able to do some things that perhaps I could not do so well even as an employed officer. It is well understood by all concerned that my relation to the National Missionary Campaign this winter remains practically unchanged. I intend to be present at as many conventions as anyone else will attend and assist in every possible way in what I expect to be the most remarkable series of religious conventions ever held.

3. I am not changing or lessening my central missionary purpose in any way by accepting this new responsibility. The only field is the world. And the Great Commission is the only commission. If these are the organizing principles of one's life, he can carry them out in any position. And it may be that in the new circumstances I can voice these convictions quite as effectively as in the old.

4. In solving the missionary problem, the most important single factors are the missionary himself and the Christian leaders at home. Many men now on the field feel that they have not had proper preparation for their work. The same is true of many, if not most, of the pastors and other leaders in the home field. The chief place to remedy these weaknesses is in the colleges. Already the College of Wooster is among the very first of the colleges in America in the number of trained Christian leaders, and is capable of doing vastly more. We hope to be able to improve the quality and greatly to increase the number of Christian leaders, not only for the ministry and mission fields, but for every calling in life.

5. Fundamental to all this is a better method and a larger amount of thorough Bible study by college students. By common consent, the Bible is the highest standard of English literature. For all the real business of living, no other book can compare with it in practical importance. No one ought to graduate from a Christian college without a fair knowledge of the Bible as a whole, a thorough mastery of selected books, a method of study that can be followed for the rest of one's life, and the ability to teach the Bible interestingly and profitably to others. There is as much mental discipline in thorough Bible study as in the mastery of any other text-book, and no other book can begin to furnish the moral and spiritual illumination and inspiration that the Bible contains. To discover and illustrate the proper place of the Bible in higher education is therefore one of the ambitions of the trustees and the administration at Wooster.

6. For twenty-five years I have been engaged in speaking to large numbers of people. And it is a privilege in which anyone may properly rejoice. And I am not giving up the expectation of still reaching large numbers as a part of my work. But I am glad now to have the opportunity of a much longer and deeper influence on the lives of a limited number of leaders who in turn are to have vast opportunity in the world. Christ spent much of his time with a few men who were to catch his spirit and reproduce his life. "Character is caught, not taught," and it is communicated by contact.

7. In no section of the United States or Canada have we yet developed a satisfactory object lesson of how to enlist the laymen of all the churches in the steady work of propagating Christianity. One of my hopes in taking up the work in Ohio is that there may be worked out there some advance experiments in calling out the enormous reserve force in the laymen of the Church.

Time alone can reveal how far these hopes can be realized. But my faith in God includes the conviction that He puts upon his workers increasing responsibility as they are able to bear it. And I cannot doubt that He is now asking me to enter into the largest work for the whole Kingdom that I have ever undertaken. I feel sure that I may count confidently on the prayerful co-operation of a multitude of men in the Laymen's Movement in the realization of these purposes.

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?" He replied: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for, Foreign Missions."

THE LAKE GENEVA CONFERENCE
DELEGATES GROUPED IN FRONT OF THE DINING HALL

Lake Geneva Conference
July 28-Aug. 1, 1915

Addresses by Mr. James M. Speers, Chairman of the Executive Committee, Dr. W. F. Oldham and Mr. J. Campbell White, opened the session of the Fifth Summer Conference of the Laymen's Missionary Movement at Lake Geneva, Wis., on the evening of July 28. The closing date was August 1 and the program of each of the four days of study and discussion was very strong. Mr. Speers presided throughout and participated most helpfully in the discussions. Professor Cleland B. McAfee profoundly impressed the conference with his morning expositions of the Scriptures on "Four Crisis Points in the Race Enterprise." The subjects treated were "The Call of Abraham," "Jonah," "Pentecost" and "The Missionary Career of Paul."

The conference was divided into two groups during the second hour each day, one being led by Bishop Theodore N. Henderson on "Introducing Men to Christ," the other by Mr. W. E. Doughty, using his new book, "Efficiency Points," as a basis of the discussions.

The third hour was devoted to a general discussion by the whole conference of the National Missionary Campaign. These discussions were led by Mr. J. Campbell White.

Large emphasis was placed upon the plans of the various communions, and the last hour each morning was given to group meetings by communions.

The vesper services were addressed by missionaries: McClanahan, of Egypt; Moody, of the Congo; Zenk, of Japan; Jones, of India; Ewing, of China; Taylor, of South America; a Korean student, and McCreery, of the Sudan.

A platform meeting followed by a period of intercession closed each day. At the platform hour addresses were delivered by Dr. Charles L. Fry, Dr. Fred M. Stone and Dr. J. Y. Aitchison.

The closing session, led by Dr. McAfee, was very impressive. Short addresses were given by three of the conference leaders followed by expressions of purpose from many of the delegates. The conference then assembled on the dock, surrounded by the waters of the lake, where the closing address was given by Bishop Henderson.

There were 194 registered delegates from eighteen states and eight foreign countries representing seventeen communions. The excessively rainy weather no doubt kept many men away, but in spite of all difficulties the conference was one of the very best, if not the best yet held.

Denominational Conferences

Deep interest in the coming campaign was shown by all the delegates and much of the time of the group conferences by communions each day was occupied in the discussion of plans for effective co-operation. The group of Episcopalian delegates, of which Rev. Edward Henry Eckel, Sr., Provincial Secretary of the Board of Missions of the Episcopal Church for the Southwest, was leader, agreed on a series of suggestions or recommendations to the Board of Missions which are as follows:

(1) That the Board give wide publicity to its action of May 12, June 3, and June 8, committing itself to co-operation with the Laymen's Missionary Movement as the means of effecting the "intensive educational campaign" in view; and write a letter to all the clergy in or near the cities where the Laymen's Missionary Movement conventions are to be held, urging the said clergy to give active support to these conventions and to get their laymen to participate in them to the full.

(2) That the editors of *The Spirit of Missions* and of the general and diocesan church papers be requested to keep this campaign prominently before the church throughout the period of the conventions.

(3) That the Board request the bishop of every diocese in which conventions are to be held to commend the campaign to his clergy and urge their active interest in it.

(4) That the Board assign two men to every convention city for from two weeks to a month, according to the size of the

city) to "round up" the clergy and laity for the convention, and to remain a like period if necessary after the convention to see that the "conservation" (follow up) plans of the Laymen's Missionary Movement are given effect in our churches.

The Presbyterian delegates, at one of their denominational conferences, discussed the plans outlined by Dr. William A. Marquis, the Presbyterian leader, for the participation of the church boards in the campaign through the Presbyterian United Movement, and took action looking toward fuller and more complete preparation for enlisting a large number of the men of the church as delegates to the conventions.

Six synods of the Evangelical Lutheran Church were represented at the conference, part of a constituency whose combined confirmed membership numbers more than 1,000,000 souls, and are ministered to in the English, Norwegian and Danish languages. None of the delegates officially represented any of the synods to which they belong and could not report with reference to the official action of their synods on the campaign, but voted as a group to endeavor to bring the campaign to the attention of their respective synods for consideration and favorable action.

The High Honor of Our Calling

Summary of an Address by Mr. James M. Speers at the Lake Geneva Conference

In beginning his address on "The High Honor of Our Calling" at the opening session of the Lake Geneva Conference, Mr. James M. Speers, chairman of the Executive Committee of the Laymen's Missionary Movement, said:

"Paul wrote to the Philippians concerning the high calling of God; to Timothy of the fact that we had been called with a holy calling; to the Hebrews as men who were partakers of the heavenly calling. In writing to the Corinthians, as he compares the ministry with which he had been entrusted with that under the old dispensation, his very soul is stirred by the greatness and grandeur of his ministry. And the only word that he can think of with which to describe it is the word 'glorious.' 'It is a glorious ministry,' he says, far 'surpassing' in glory that Old Testament ministry.

"This calling of ours then which the apostle uses such language to describe is surely no ordinary calling. It is a high, holy, heavenly calling, a glorious ministry. Let us look at some of the reasons why it is so.

"The most impressive thought which I have come across in recent reading is presented by Mr. Oldham in his booklet on the 'Possibilities of Prayer,' where he says that 'God is brooding over this unhappy world with a passion of love, with an infinitude of power. He is seeking with all the intensity of his nature to save and redeem man, but for his own wise ends God has accepted the tremendous consequences of making the redemption of this world dependent upon man's co-operation.' That surely is a commanding thought, that God has made the redemption of this world dependent on men's co-operation. Can it be otherwise than true that it is because man is not ready to co-operate or not willing to do his part that the redemption of the world and the coming of the Kingdom are delayed?"

Trusted Associates of God

"In one of his letters to the Corinthians," continued Mr. Speers, "Paul expresses the same thought in these familiar words, 'All things are of God who hath reconciled us to Himself by Jesus Christ, and hath entrusted to us the ministry of reconciliation.' The high honor of our calling lies in the fact that we are co-partners, the trusted associates of God in this great enterprise of redeeming a lost world. Can you ask for anything bigger than that?

"If God has accepted the tremendous consequences of making the redemption of this world dependent upon man's co-operation, if Jesus Christ is counting upon his

disciples and followers to carry his gospel to the ends of the earth, I submit that it is reasonable to suppose that the God who conducts every part of this great universe in an orderly, systematic way, leaving nothing to chance, will also plan for the conduct of this most important work, and in doing so will assign to every disciple his particular and definite task: to one man to preach, to another to teach, to another to practice medicine or law, to another to conduct a business or to till the soil, to many the duty of serving in some other capacity, and all with one definite purpose in view, viz., the acomplishing of his plan of world redemption.

"What a wonderful thing for a man to know, as some one has expressed it, that God with all the resources of omnipotence at his command has deliberately picked him out for a piece of work as one whom He could trust! What must it be to have the thought alive in one's own heart that God picked me individually and personally and set me to a particular piece of work, because then He knew that it was sure to be done!"

A Life Plan for Every Person

Quoting Horace Bushnell, Mr. Speers said God has a definite life plan for every human being, girding him for some exact thing to be accomplished. The humblest and commonest have a place and work assigned to them. While it is true that the execution of God's plan requires the most brilliant powers of body, mind, heart and soul of which man is capable, yet Christ constantly enlisted the frailest and most unpromising lives for his great undertakings. Every man may find out what is his particular part in God's great plan, and it is the true purpose of his existence to discover it.

Asking how so important a thing can be discovered, Mr. Speers said that the question is answered by Jesus Himself. "Whosoever willeth to do his will he shall know." The first requisite to discovering God's will is to be willing to submit our wills to his. That which so often stands in the way is our own selfishness. "Just as soon as we get to a place where we are willing to say, 'Lord, what wilt Thou have me to do?' the light will break and the road which was before completely hidden will appear. I have had this come true in my own experience."

Mr. Speers said that God will guide those who go to him to be guided. He will not show his chart of all his purposes, but will show the way, and his will may be known for the ordinary circumstances of life as well as for rare and great occasions. Moreover, God's will may be done in any honorable trade or profession. "Let each man abide in that calling wherein he was called."

The Source of Strength

"How does a man become fitted for such a calling, for the working out of such a wonderful life plan? How is it that weak men, such as we, are made strong, that ordinary men are made extraordinary? Paul tells us. He was constantly talking about 'Him that enabled me,' of 'The strength that God supplieth,' declaring that 'My God shall fulfill every need,' and that 'I can do all things through Him.'

"It was that same love of which Drummond spoke which dominated, controlled, inspired Paul's life. He wrote to the Galatians of 'Him who loved me and gave Himself for me.' He wrote to the Ephesians of 'His great love wherewith he loved us'; to the Romans of being 'more than conquerors through Him that loved us'; and to the Corinthians of 'The love of Christ that constraineth us.'

"This love also gave him a deep sense of obligation. Men had separated themselves from God and there has been committed unto him the gospel of reconciliation. He felt himself to be an ambassador for Christ through whom God was beseeching men to be reconciled. He felt himself to be a debtor both to the Greeks and to the barbarians—to every man whom he could reach with this glorious gospel. He wrote to the Corinthians that he had a great ambition to be well pleasing to Jesus Christ. That's an ambition worth having.

Man and Message Must Ring True

"Genuineness is one of the greatest assets that a worker for Christ can have. It far outweighs great mental or oratorical ability. I heard Gypsy Smith say some time ago (and it is more true to-day than it was then), 'That there never was a time in this country when men were so ready to listen to the appeal of the Gospel if it was pre-

sented in a straightforward, manly way, but if there were anything about the man and his message that did not ring true, men would have none of it, and he gave this illustration:

"In one of the coal mining districts in the north of England a group of men were gathered at the noon hour about the mouth of the mine eating their mid-day meal, and as they chatted the conversation among them turned upon a certain evangelist who had been preaching in the neighborhood. One and another had given their opinion of the man until finally some one asked Bill what he thought of him. Bill was not a Christian, but he was the leader of this group, and anything he said had weight. Before answering the question, Bill took his short pipe from between his teeth, then rubbed his mouth with the back of his hand and said, 'I think that man was thick wae God.' I think that man was on intimate terms with God. If you and I have something of the spirit of our Master about us, men will not fail to detect it. And, men, they will just as readily detect the lack of it.

"We have seen that the high honor of our calling lies in the fact that we are the trusted associates of God in the work of saving a world, in the fact that each one of us is called and assigned to a specific task and fitted for the performance of that task by Jesus Christ Himself, our Master and Leader.

"We have seen, too, I hope, that in order to enter fully into this high honor and privilege; in order to secure the largest and fullest performance of duty assigned to us, there must be the most complete surrender of our wills and lives to God.

"I close with that beautiful poem of Consecration by Frank D. Gamewell":

GOD'S WILL AND MINE

Laid on Thy altar, O my Lord Divine,
Accept this gift to-day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here within my trembling hand I bring
This will of mine—a thing that seemeth small,
But thou alone, O Lord, canst understand
How, when I yield Thee this—I yield my all.

Hidden within, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears and hushed with sighs,
Clenched in my grasp till beauty it hath none;
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth—May Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace Divine,
I may not feel or know it as my own,
But gaining back my will may find it Thine.

Mass Movements in India

How Whole Villages and Castes are Turning Toward Christianity, and Why

By Thomas S. Donohugh, in the *World Outlook*

The mere statement that "over thirty thousand natives were baptized by the Methodist Church in India in the year 1914, and other thousands by other denominations," although stimulating to the imagination, can give no adequate idea of the scope of India's mass movements toward Christianity.

But what is a mass movement, and why? Let us look at one of the greatest now in progress in the United Provinces among the Chamars, leather workers by caste tradition, also field laborers and builders and repairers of mud houses. There are six million of them in these provinces, five million more Chamars in other parts of North India, and millions more elsewhere closely allied to them, but called by different names. In numbers, in all India, they are second only to the Brahmans.

A year ago three thousand of the village leaders of the Chamars gathered in a village near Delhi, the new capital of India, for a panchayat, or caste council. They represented some thirty-five villages and anywhere from eight to ten thousand of their people.

By train and bullock cart, on horse and on foot, these tall, slender, dark-eyed and dark-skinned men, many of them stooping with age and weary with the journey, came pouring into the Chamar mohulla chosen for the gathering. They were clothed in the dusky cotton garments, the long flowing shirt and dhoti, so familiar in that part of India. In a roll under the arm or flung over the shoulder and around the body each carried his rezai, or cotton quilt, which is both overcoat and bedding. They wore turbans, or puggrees of the same colorless cotton, and heavy leather, pointed sandals, which flapped as they dragged them over the dusty miles of white metalled road or through the narrow paths of the village.

Three Days of Argument

They gathered for the council in one of the large open spaces near a group of houses and seated themselves in a circle on the hard smooth clay. There, hour after hour, stopping only for the noon-day and evening meals, they listened to one spokesman after another, or talked excitedly together.

They were there to settle a question which had been agitating the whole community for years, a question that was breaking up families, dividing villages, disrupting the caste and threatening to separate it from Hinduism itself. A few years before a thousand of their number had been baptized as Christians, other thousands had followed, and now many times the number were talking openly of adopting this new religion. Should these be thrust out and wavering ones likewise threatened, or should they all follow the new teaching, which, in truth, did sound promising and different?

Twice before they had met, but Hindu and Aryan influence had interfered with a satisfactory decision. Now it was to be settled.

Come! Baptize Us!

And it was. After three days of argument they reached a conclusion, far-reaching, but final. Sending for the missionary they said, "Come! baptize us. We are ready."

India does not move in a night. For forty years one great missionary society had worked among these Chamars, baptizing a few men at a time. Our own workers had lived among them for eighteen years before that first thousand came. Soon there were five thousand enrolled. Now the whole caste is mightily stirred, and this council represented a large section which is but a part of a great movement spreading in all directions from the railway center of Ghaziabad out toward the six million Chamars in the United Provinces and other millions in the rest of India.

To interpret all such movements one must understand the life and thought of the people of India.

An American boy, for instance, may leave the farm and go to the city to enter what calling he will and acquire the success his energy and ability deserve. Not so in India. There the village is the unit, the caste groups the factors to be considered. In the community organization each group has its part and does its share of the necessary work. If one fails all others are affected. For generations the people have lived in the same houses and done the same work. Farmers' sons are farmers, laborers' sons are laborers; whether priest or potter, shopkeeper or scavenger, the children are supposed to follow in the calling of their parents, though that be high or low, honorable or despised.

Caste System Greatly Disturbed

The entrance of Christianity, with its strong emphasis on individual freedom, necessarily disturbs such a system. For example, during the great movement among the Telugus, the missionary felt it imperative to insist upon three things—the Christians were to observe the Sabbath, stop eating carrion and cease worshipping idols. Now the Hindus and Mohammedans have about as many holidays as one could desire, even in the East. For a large group of laborers to demand, besides those, one day in every seven, even in the pressure of harvest, meant harder work and consequent annoyance for the farmers. The farmers were high caste. The laborers were Madigas, the leather workers of the Telugu country. The latter had been little better than serfs.

When they refused to eat carrion, the economic situation was again affected. The flesh of cattle, diseased or decayed though it might be, was part payment for the work the Madigas were to do in tanning the hides and making necessary articles for the village. A new system of remuneration was involved and this aroused resentment.

Even in the idol worship of the village they had duties to perform. Only Madigas could repair or beat the leather-headed drums which were so necessary a part in all ceremonies, particularly in the great processions. They also perform the Sivam, or "dance of possession," which leads the procession. Their refusal to take part upset the whole program. No one else could or would touch the work of the out-caste Madigas. The entire village was furious, from the priests down, and their wrath fell upon the offenders. By every means in their power they tried to force submission, but soon the law interfered and the Madigas won out.

Consider that these outcastes dwell largely on the land belonging to their employers, upon whose favor they depend for a chance to work, to draw water, gather fuel, or to share in the harvest and in other rights of the community to which they belong. For ages they have been ignored and regarded as less important than the beasts. For such to rise and make demands, to assert themselves in any way, is amazing.

Many Forms of Reprisals

Reprisals take many forms. The Christians are refused work or are made to work and refused their due; they are shut off from the wells, with all that means in the intense heat of India's sun-baked plains, and they must get what water they can from filthy pools; they are denied the service of the village barber and washermen; they are put out of the houses in which their families have dwelt for generations and are denied their share in the crops and other established rights from which their poor livelihood is derived. In every conceivable way they are made to feel the wrath and scorn of the village, and even of their own people who have held off.

In the face of such opposition they come in large numbers, literally in masses. Why?

The conditions which I have described tend to such group movements. The individual may lead, but he cannot act alone. He is simply thrown out of the community and life goes on without him. To get anywhere he must take the group along.

Consequently, these movements do not take place quickly. Years must be spent in cultivating the group soil. The interest spreads through one community, then on to others in surrounding villages. Each caste bound together by marriage ties constitutes, in fact, a great family. One group, large or small, gets ready to move and asks for baptism. It is something like loosening the supporting brick of a pile. There is a general movement on the part of all resting upon it.

Cannot Cope With Them

The mass movements in India have assumed such proportions as to have gone completely beyond the ability of the present missionary force on the field to cope with them. This is true of the Presbyterians and of the Church of England, but still more notably true of the Methodists.

To meet the crisis, there has been created by the Methodist Episcopal Board of Foreign Missions in correspondence with the Bishops, a Mass Movement Commision which has disregarded all conference boundaries and has secured a conspectus of the whole situation in all those parts of India where the Methodists are at work.

To sum up, these mass movements are Christianity working through the most closely organized social groups in the world —the castes of India—and stimulating these groups to great forward movements, which are not only religious, but social, and which touch the entire life of the caste. More than that, they break through caste, separating the Christians from their former associates and reuniting them in a new group, which is caste free.

Together these Christian mass movements face the great mass of now hopelessly divided India with the one program which can unite it. They have already won the heart of the fifty millions of the outcastes; they are breaking into the higher castes and into Mohammedanism. As they go they tear down old barriers and unrighteous distinctions. They compel respect for the educated and elevated Christian, whatever his origin. If we stand by them in their days of need they will yet bring India to Christ. They ho'd the key to India's' evangelization.